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WOODSTOCK LETTERS.

VOL. VI, No. 2.

POTTOWATTOMY INDIANS.

THE MISSION OF OUR FATHERS AMONG THEM FROM 1846 TO THE PRESENT TIME.

(*Concluded.*)

1858—Napshinga, first Chief of the Miami tribe came to St. Mary's with all his family to be instructed in the Catholic religion. After a sufficient instruction they were admitted to baptism. Napshinga is a good sensible man. At every council of the nation he tries hard to get a Catholic school and Catholic missionaries. He is the only man of his tribe that has not fallen a victim to whiskey.

The country around us is fast being settled. The Indians are afraid the whites will covet their land, which lies at the gates of Topeka, the capital of Kansas. They fear, not without reason, that very soon they will be compelled to sell out their lands and look out for a home in another wild region. To avert that impending calamity, in their national councils the Chiefs with the elders and wise men of the tribe begin to agitate the question of sectionizing the land and becoming citizens of the United States. The question created two parties: the sectionizers and the anti-sectionizers,

and produced great animosity between then. The question therefore remained for the present undecided.

1858–1860—Rev. John Schultz, who since Fr. Durinck's death had directed the mission, is appointed Rector of the College of Cincinnati. Rev. J. Diels succeeds in capacity of Superior. This year there was in the Indian territory, but especially in Kansas, such a heat and drought that it surpassed any human recollection. Nearly all the springs and creeks dried up; the fruits burned on the trees; for the whole spring and summer not a blade of green grass or vegetable of any kind could be seen. Had not divine goodness had mercy on us, undoubtedly we would have all perished. But divine providence did not fail at that hour of need. All the States vied with each other, which should be the quickest and most liberal in helping their suffering fellow-citizens of Kansas.

1861— The country is being settled fast. One of the Fathers of St. Mary's attends exclusively to the whites. He rides hundreds of miles to direct the Catholics to certain points, where afterwards they will build a church; and by his instructions and exhortations to keep up their faith. During the fall, one of the Fathers went to the head waters of the Grasshopper to visit our Kickapoo neighbors. He was welcomed by the Chiefs and the notabilities of the tribe. They requested him to stay with them, establish a school, and build a church. The Father replied that he could not stay himself, as he was needed in St. Mary's, but if they persevered in their present dispositions, they surely one day would realise their hopes. In September, Rev. J. Schoenmakers, Superior of the Osage mission, all on a sudden, arrived at St. Mary's. He had to fly from the Osage mission: some of the Rebel leaders, suspecting him of preventing the Osages from going to the South, threatened his life.

At last the Pottowattomies have arrived at the culminating point of their historical life and material prosperity. The step they are taking forebodes their final ruin as a tribe;

but it is unavoidable, being brought on by the force of events. A delegation, has come from Washington to make a treaty with the Pottowattomies, by which they will sectionize their lands, have a portion thereof allotted to each individual, acquire, if they choose, the right of becoming citizens, and cede the surplus of the land to a Railroad Company. There was a strong opposition to the treaty, especially by the prairie band. The leader of the opposition was the eloquent Shahgwee.

On the day appointed for the meeting, all the Indians were at the Agency, sitting on the sod. After the preliminary preparation, Commissioner Dole arose, and said: "My friends, by order of the President I have called you to this meeting to induce you to sectionize your land and come under the law as citizens of the United States; or to sell out here entirely, and take in exchange another reservation, which shall be assigned to you farther west." Hereupon Shahgwee came to greet the delegates: all eyes were on him. He is painted, wears a feather cap; he has broad shoulders and high breast, that gives his lungs and the magnitude of his heart free and easy play. His full Indian attire adds solemnity to the circumstances. Then standing in front of the delegation our speaker said: "Gentlemen of the delegation, I too come before you to speak in the name of my fellow Pottowattomies: I tell you, Messrs. Commissioners, we cannot accept either of these propositions; we are not prepared to sectionize our land and come under the law: it is only now we begin to see into the habits of the white men. Were I to make that step now, the whites would immediately surround me by the hundred, and by a thousand artifices get hold of my property; like so many leeches they would suck my blood, until I should be dead of exhaustion. No, we are not advanced enough in civilization to become citizens." "But then the laws will protect you," said Mr. Dole. "Ah, the law protect me!" answered Shahgwee; the law protects him, that understands

it; but to the poor and ignorant like the Indians it is not a shield of protection; on the contrary it is a cloak to cover the lawgiver's malice." The Commissioner replied: "If you do not think proper to become citizens, then choose the other alternative given you; sell out to the Government this reservation and purchase another farther west, where you will be unmolested by the whites; we will pay you well." "You will pay me well! Ah! not all your gold can buy from us this our sweet home, the nearest to the graves of our ancestors. Here we have been born, here we have grown up and reached manhood, here we shall die. But ye white men why are you so covetous, so ravenous of this my poor limited home? Behold with what liberality I treated thee. I was once the undisputed owner of that vast region, which lies around the lakes and between the great rivers; I ceded them to thee for this paltry reservation in the barren west. I gave to thee Michigan, Wisconsin, Illinois, Indiana, and thou begrudgest me this little spot, on which I am allowed to rest and labor! Is this thy return to my beneficence? Is this the character of thy mercy? Thou hast driven my forefathers from the shores of the Atlantic; are you going to pursue me until I disappear in the waters of the Pacific? Oh! for God's sake have mercy on me; cease to hunt me from desert to desert like a wild beast. Show us barbarians, that civilization has softened your hearts as well as enlightened your minds." Hereupon Commissioner Dole reminded the speaker that the President wished them for their own good either to sectionize the land or move away from Kansas. Shahgwee answered: "I do not thank the President for such a desire; I think we know as well our interests, as the President: when he is enjoying himself with his friends, what does he care about us poor, benighted, forlorn Indians? One thing I wonder at, that the President, who should be like a rock, immovable in his mind and convictions, changes so often and so quickly. To-day he thinks and says the contrary of yesterday. On

the same subject he speaks one thing to me and another to you. The President told me, when he assigned me this reservation, I remember it well, he told me that this land should be my last and permanent home. What business has he to tell me to change my abode? This place is mine: I can leave it or keep it as I please." Thereupon one of the delegates remarked, that this country being settled by the whites as well as by the Indians, "it is but right that in our regulation we consult their wishes; otherwise there will be no peace, no harmony between the two races." Shahgwee replied: "A pretty thing is this. Suppose a stranger comes into your house, and declares himself dissatisfied with the way your domestic affairs are managed, would you listen to his whims? What have we to do with the whites that are settling among us? If our manner of acting displeases them, why do they come in our way? Let them allow us to manage our own affairs, and we will let them manage their own." Here Com. Dole called the speaker's attention to the division of parties, that were among them. "You were once," said he, "a great nation, formidable to your enemies. The name of Pottowattomy was a terror to the Sioux and the Osages; unite once more; reconcile the different parties for your common interests, and you will be again a great and happy people." Shahgwee quickly retorted: "You have the brass of exhorting us to peace and union, whilst at home you take up arms against each other and fight to the knife. The South is arrayed against the North, the son fights against the father; the brother against the brother. Your country is turned into one vast battle-field; and those rich plains, that once produced so abundant crops, are laid waste and reddened with the blood of American citizens. Sir, restore peace and union among yourselves, before you come and preach it to us." These words provoked Com. Dole, who betrayed his emotion. He quickly arose and said: "Whether you like it or no, you *must* sign the treaty." The orator, no less excited and in-

dignant, several times repeated the words, "you *must*, you *must*," adding: "This is an imperious command;" then in a doleful tone he said to the Commissioner: "Ah! thou art the strongest; I am the weakest." After which, turning himself and casting an angry look at the young men seated on the sod, in a thundering voice he said: "Ye braves of the Pottowattomy nation, why do you not rise; but no, the braves are all dead; you are mere children." This is the last eloquent appeal to the patriotism of the Pottowattomy youth: this is the last effort of the Pottowattomy nation to preserve her life and autonomy. From this we will see her dwindle away gradually, until she will have disappeared in the night of oblivion.

After a few days the treaty was signed by the chiefs Wewesa, Majce, Miyenigo, Micorica, and afterwards ratified in Washington. By this treaty each head of a family is entitled to one hundred and sixty acres of land: the others to eighty acres. They are moreover therewith to draw in different instalments all the money due to them by the Government, such as, annuity funds,—agricultural funds—school funds; and if they choose, to become citizens. The mission was to receive six hundred and forty acres; but without the knowledge of the Chiefs the grant was reduced to three hundred acres. To make up for that, the Chiefs had a provision inserted in the treaty, which allowed us, besides the three hundred acres, to purchase at the Government price one thousand acres.

It is greatly to be regretted that the surplus lands should have been sold to a Railroad Company; both the Indians and the settlers would have been much benefited by it.

1862—During the present year civil war is raging with the utmost fury. The Government made an appeal to the Pottowattomies for help; immediately about sixty young men responded to the call and showed themselves ready to defend their country.

1863—The present Agent of the Pottowattomies is very

much opposed to our mission and to our schools especially. More than once he tried to have us migrate south with the Indians, as if we were a nuisance to him here. With this object in view he tried to form a delegation of Chiefs to go to Washington to make some addition to the treaty. But when he thought he had succeeded in his plan, his own friends turned against him, and declared openly, that they did not trust his honesty and would have nothing to do with him any more. Providence was kind to us, the hostile officer was removed, and a good man, a sincere friend, put in his place.

We have a right to rejoice: this year our mission acquired a new protectress in heaven. Mother Marianne O'Connor, a religious of the Sacred Heart, went, we hope, to receive the reward of a laborious life among the Indians.

1864—When General Price advanced towards Westport, Mo. with his army, and threatened to invade Kansas, some Pottowattomy Indians fearing a general massacre fled into old Mexico, crossing the Rio Grande at a place called El Presidio del Norte; they were about one hundred in all. In their march they were first attacked by the northern troops as secessionists; then they were hotly pursued by the southern army.

1865—Our schools are flourishing both as to the number of pupils and their proficiency. Many people in high station passing by, ask to be allowed to see them, and bestow high praises on them. But we have enemies ever in the city of Washington, who would fain see them suppressed. Senator Pomeroy was obliged to take up their defence. He did it nobly.

1866—A delegation of Chiefs go to Washington to arrange minor matters concerning the last treaty. Dr. Palmer is at the head of it. This year the Pacific railroad came through St. Mary's.

1867—In order to undo what in the last treaty had been done in favor of the mission, our enemies are hard at work

to have our good agent removed from office, and have another less favorable installed in his place. But happily their design failed—The Indians begin to sell part of their lands —The whites are getting numerous about St. Mary's.

1868–1869—This year several secular priests resorted to St. Mary's mission to make a few days retreat. Partly on account of political disturbance, partly through the wickedness of designing men, the treaty with the Government having not yet been ratified by the Senate, our agent, Dr. Palmer, took a delegation to Washington to have it carried through. But the doctor did not dissemble the difficulties he was to meet with in the capital with such delegates. The free-masons had gained over to their side the principal Chief. They boasted openly that they would soon put a stop to the ambitious encroachments of the priests; that if the mission was not entirely suppressed, at least it would be so crippled as to do no harm any more to the Indians. Tired of his stubbornness, the Indians held a public meeting, in which John Pomnnie, a secondary Chief, severely reprehended Wewesa for playing into the hands of the enemies of the Fathers, of the Catholic faith they professed, the free-masons, the excommunicated children of the Church. "You are not," said he, "invested with the authority of Chief to act according to your notions, but to promote the welfare of the community over which you have been placed. Now, what interest is dearer to us than to possess in our midst the Fathers to watch us and direct us, the Catholic school to educate our children; and you would take as our representatives at Washington men of such description? Can infidelity represent religion? Can the devil represent God? But, keep your delegates, if you are so infatuated by them; all we ask is that Mr. Bertrand should be added to the delegation as the representative of the Catholic party." Mr. Bery Bertrand was brought out and chosen as one of the delegates by universal acclamation. At Washington Dr. Palmer had no trouble in carrying out his views.

Having declared before the Department of the Interior, that Mr. Bertrand truly represented the great majority of the sectionized Pottowattomies, whilst all the other delegates together represented but a few individuals, all the measures concerning the mission proposed by Mr. Bertrand were adopted. The treaty was finally ratified by the Senate and approved by President Johnson. By the treaty the mission had the right to purchase one thousand acres of land at the Government price, viz. at a dollar and a quarter per acre. But some malicious fellow without consulting the Chiefs had inserted the words *in a body;* as all the land was supposed preempted about St. Mary's, he thought to compel us to leave the fine bottom and to pick up our thousand acres over the hill. Happily there were left in the elbow of the river about seventy acres unpreempted, which enabled us to take up our thousand acres *in a body* from the mission down to the big bend of the river. To avoid any farther difficulty we immediately paid down the price of the land, and the Government issued letters patent for it.

About five hundred of the prairie band refused to sign the treaty: they were allowed on Soldier Creek a diminished reserve of ten miles square. There they are now owning the land in common, receiving annuities from the Government, and send their children to a Quaker school. They daily get thinner by sickness. The whites that surround them steal their timber and their ponies.

The greatest change for St. Mary's took place during this year: the thing was so much the more startling for us, as it was the less expected. In the month of May, Rev. Fr. Keller came up to St. Mary's and announced to us that it had been concluded in the council of the province, that a grand college should be built in St. Mary's, and orders were given to commence the work early the ensuing spring. God, it seems, in his infinite wisdom and mercy has decreed that St. Mary's should continue for future ages the mission commenced in Indian times, namely, that St. Mary's should

diffuse all around among the white population the light of faith with human knowledge, as she did among the poor benighted savages. The college meets with a good deal of difficulty and opposition; it has to pass through the ordeal of humiliations, lest falling into pride it become unfit to promote the glory of our crucified Lord. We may indulge the hope, that placed under the patronage of the Immaculate Virgin, it will one day triumph and fulfil its glorious destiny.

We had the projected institution chartered according to the formality of the laws of Kansas in December, 1868. We also bought a seal for the college: in it is represented the rising sun of Kansas; and a young eagle ready to take his flight high up, with this motto: "To science and virtue." May the college prosper to the greater glory of God.—Amen. On the 4th December 1869 Rev. Fr. Patrick Ward succeeded Rev. Fr. Diels as superior of the mission. Rev. Fr. Diels had to pass through turbulent times; but with prudence and perseverance he steered his course through tempestuous seas and finally brought the ship safe into the harbor.

1870–1876—What a change has been brought on the mission in the space of twenty-eight years! The railroad has replaced the hunter's path; on those hills, where the antelope used to range exclusively, thriving towns, rich orchards and vineyards charm the traveller's eye; the centennial prairies are turned by the hand of industry into vast fields yielding crops of all descriptions; a stately stone church is erected by the old log cathedral, a magnificent brick college stands on the ruins of the rickety building of the Indian mission. Would to God that refinement and malice had not replaced innocence and simplicity.

We have arrived at the gloomiest page of the Pottowattomy mission; a sudden cold wind from the northern regions has blasted the beautiful flowers, that but yesterday displayed so much freshness in its magnificent garden. Un-

til this time the Pottowattomies had acquired to a great degree the habit of industry, were regular in attending to their religious duties, and by the purity of their morals and vivacity of their faith had been the edification of their white neighbors. But now, in accordance with the treaty stipulations, the Government begins in different instalments to pay out to them large sums of money. The whiskey comes along with the money and flows in torrents; nearly every house in St. Mary's is turned into a saloon. Sharks of all kinds follow the Indians wherever they go, and never lose sight of them night and day; they use all manner of frauds and artifices to get hold of the Indian's money and property. Seeing himself undone by those he looked upon as friends and protectors, the poor Indian in despair of ever redeeming his condition plunges still deeper into drinking and all sorts of excess. In consequence thereof many of our neophytes have become quite negligent in the practice of their religious duties. Many have sold their lands and become homeless. Many by imprudent exposure to the inclemency of the weather have met with a premature death. Some were drowned, some crushed by the cars, some fell by the hands of assassins.

What a sad spectacle it is for a missionary to see the work of so many years thus destroyed, and his flock devoured by merciless wolves. Like the prophet standing amidst the ruins, what else remains for him but to weep over the work of destruction; to bewail his sins, to implore divine mercy, and to sigh after a better home? One thing, however, in my bitter grief consoles me, that a certain number, small indeed, have remained firm, and that to my knowledge none of those that have forsaken the path of virtue have lost the faith; this revives in them sooner or later especially in times of sickness and adversity.

Now of that once great Pottowattomy tribe some live in Canada; three small bands have remained in Michigan; about one hundred inhabit the northern part of Wis-

consin; a few are scattered through Iowa. Some have emigrated to the Indian Territory; one hundred near to Chetopa; they are attended by Rev. Bononcini; about two or three hundred settled on the Canadian river. They are attended by Rt. Rev. Robot, O. S. B. Within the old reserve the sectionized Indians may count perhaps six hundred.

APOSTOLICAL LABORS IN HAVANA.

HAVANA, SEPT. 1st, 1875.

DEAR FATHER PORTES,

I have contracted a heavy debt with your Reverence and am now about to pay you a little instalment. But I must tell you, first of all, that the multitude of my occupations has been the sole cause of my long silence. They have, indeed, been far more numerous, of late, than is ordinarily the case, and my only comfort is that Almighty God has bountifully supplied me with strength equal to the emergency. Though I cannot boast of enjoying good health, I manage to get on pretty well.

The political and financial condition of this Island does not interest us except in so far as it may exercise an influence on morality. I shall, therefore, merely mention that the state of uneasiness, produced by the present scarcity and the gloomy prospect for the future, has a great deal to do with hindering the people from hearing the word of God with profit. However, our labors are not entirely fruitless, as they are sometimes rewarded with an abundant spiritual harvest. Such was notably the case at Santiago de Cuba.

This place, one of the oldest settlements on the Island, thickly populated, rich in products and carrying on an extensive commerce with Europe, has been, of late years, vis-

ited by very heavy calamities. The insurrection caused sad havoc there, wasting its fields, checking its commerce, and reducing to a state of misery many families who had before been in easy circumstances, or even wealthy. In this place the masonic headquarters for the whole Island had been established and the busiest and most powerful of the members dwelt there. Add to this, the awful scandal of having a schismatic clergyman, in the shape of a pseudo-Archbishop, pretending to exercise the sacred functions! With the cruelty of a Nero, this man sent into exile, or to prison, the priests who remained faithful to the Roman Pontiff. You may imagine what great damage this must have caused!

The ecclesiastical authority having been reëstablished and the exiled priests restored to their ministries, they commenced again their labors with renewed zeal and activity. But while a few persons admired them as martyrs of the faith and discipline of the Church, the greater part looked upon them with suspicious eyes, and stood aloof from them, owing to the prejudices caused by the masonic and schismatic sects. Such being the state of things, and as they saw that their authority and prestige were not great enough to put a remedy to the evil, they applied to our Father Rector, asking from him two Fathers of the Society to give the spiritual retreat to the clergy, and a mission to the people. Father Ignacio Santos and I were appointed to this enterprise, because we happened to be the only ones whose occupations allowed them to be absent, for some time, from the college.

We started from Havana, on the 20th of Jan., with the blessing of Heaven, and with so visible a protection, that there was nothing more to wish for. Both in going and returning our voyage was very happy, and our health could not be better for continual work. Besides, magnificent and unexpected results crowned our labors.

We reached Santiago de Cuba on the night of the 24th

and took lodging in the Seminary, where the substitute of the ecclesiastical Administrator of the Diocese resided, together with the canons and priests, who had remained faithful to the ecclesiastical authority. All of them were very pious and edified us by the joy they felt at having suffered for the Lord.

The 25th was spent in preparing the plan of attack, and on the 26th the work began in the following way :—Father Santos was engaged alone to give the retreat to the clergy who had been schismatical. The other priests also assisted, for some hours, when their occupations allowed them to do so. Father Santos gained their good will by his gentle manner of acting, and induced them by his exhortations to make a public retractation of their errors; so that one of them, best qualified by his dignity, after a sermon of Father Santos, made a solemn retractation, from the pulpit, before a numerous concourse of people. His noble action moved all to tears and feelings of thankfulness to God who thus changed the hearts of men.

Meanwhile I was occupied in another task of less, though not of little importance. In the morning I used to go to the military hospital, where were to be found more than one thousand inmates. As the departments were so vast that it was impossible for me to go through them all, I brought together the convalescents, who were very numerous indeed, and gave them an exhortation. Then I went along the wards, stopping with those who were more dangerously ill. I exhorted them, in a loud voice, in order that the others, also, might hear me; and thus I disposed the dying to receive the last sacraments and gave, at the same time, religious instruction to all.

In the evening I went to the prison, and there having gathered together all the prisoners, I taught them the christian doctrine, and preached the eternal truths. So I was engaged for ten days, which was the time spent by Father Santos in giving the retreat to the clergy.

The result of my labors was that more than sixty convalescents in the hospital, and eighty prisoners, received holy communion: for the greater part of the latter it was the first confession and communion made in all their life. The former were Spanish soldiers, who knew the christian doctrine and had practised it, but had not received the holy sacraments since the insurrection broke out, because they were compelled by their military duties, to pass most of their time in the woods pursuing the enemy.

On the 6th of Feb., Saturday before Quinquagesima Sunday, we inaugurated our mission to the people in the Cathedral. I was very much afraid indeed. It was necessary to speak on burning subjects, but in such a way that they should not burn nor cause any pain. We had to convince them of our mission of peace, but without a compromise with error or vice. All lent us an attentive ear, and looked at us with a sharp eye to form their opinion about what we said, either from our words or from the gestures with which they were delivered. But to what purpose all that attitude of suspicion towards us? Almighty God was with us, and spoke through us; and thus they became very soon persuaded that nothing but charity moved us: their prejudices were overcome, and they surrendered unconditionally.

The Cathedral, which has five broad aisles, was not wide enough to contain the people that flocked to hear the sermons. Such recollection and such earnest attention I have never seen in this Island, nor even in Spain. Father Santos took for himself the most difficult task, the catechetical instructions, and I preached the sermons, both using as much freedom as if we had been in a thoroughly christian hamlet: so sure were we of the docility and good will with which they listened to us!

We spent the mornings of Ash Wednesday and the three following days in explaining the christian doctrine to the children of the colleges, in two different churches; and on the first Sunday of Lent the general communion of these

little angels took place, with much edification to the older people, who admired their devout and modest behavior.

We devoted the following week entirely to the older persons, attending to the confessional, in the mornings, and preaching, in the evenings, until Sunday, on which day there was a general communion. This was not so numerous as those that take place in Spain under our Fathers; but perhaps none of them numbers so many persons who entirely reform their lives, or who come from so great a distance to receive holy communion.

Besides what was done in the hospital, whose inmates were somewhat backward in christian instruction, and among the prisoners, who, for the most part, had not received any other sacrament than Baptism; and besides what was done in the schools, where the children had been neglected, is it not a wonder of God's grace, that more than three hundred persons returned to the reception of sacraments for which they had not cared for a long time—some of them for a space of thirty years? Is it not a miracle of the grace of God to have gained to Him many schismatics and not a few freemasons? Is it not a great result to have gained those souls, winning them back to respect for the Church and to submission to her lawful pastors? And all this in one month, by two priests only! Had we remained there during the whole of Lent, the fruit that we should have reaped is incalculable: because it was precisely then, when all human respect was overcome, that those who had not before attended the mission were hastening to join it, so that up to the hour of our departure we kept on receiving men of importance and hearing their confessions.

But time was pressing us, and it was necessary to return to the college by the end of February; because on the 2d of March another mission was to begin, here in Belen, which I was to preach; and Father Santos was to resume his charge as secretary of the college.

We set off from Santiago de Cuba on the evening of

the 24th, accompanied to the steamer by the ecclesiastical Administrator, the canons, and all the seminarians, with very remarkable demonstrations of affection towards us, and of sorrow at our departure.

The 2d of March, one day after my arrival at Havana, the spiritual Exercises in our Church of Belen were commenced. This Mission is given every year at this time. Father Rector gave the explanation of the christian doctrine, and I preached the sermons. There was a large attendance of men anxious to hear the explanation of the commandments of God, given with such clearness and abundance of practical instruction. The result was excellent; and if all did not make their confessions, it was not for want of conviction, but for other impediments very common in this country. We hope, however, that God will grant that the seed sown in their hearts may bear fruit some later day.

We closed this mission on the 14th, and I started, on the 19th, for Cardenas, where they waited for me to continue the work begun in May of the previous year. I will tell you now what had been done in the aforesaid month of May.

I resided in the College of Sancti-Spiritus, and as our Church was not yet entirely built, I had no place where I could constantly preach: therefore I wrote to Father Rector of Belen, telling him that if there was plenty of work, I was at his disposal. He took me at my word, and called me to Belen. Here I preached some sermons during Lent, and many in sundry villages, which have all the vices of the cities without their culture and good manners.

The fruit was almost imperceptible among the adults. I only obtained a general communion from the boys and girls, the good effect of which is yet felt, thanks to the constant care of an excellent priest they have now.

Before that time the parish priest of Cardenas had asked a Father to preach during Holy Week, but as I knew the importance of such a city, I told him to wait for me until

the month of May, when I should be at leisure to devote myself to his parish. In fact, about the middle of April I was there. I commenced with the prisoners, and before May, all of them, more than eighty in number, had made their confession and received holy communion. I tried to give all possible solemnity to this act; the military Governor, the body of Magistrates, and all the corporations of the city, accompanied by the band of the Volunteers, were present, so that it attracted the attention, and excited the curiosity of the city, whose inhabitants cared very little for all that belongs to the Church: little less was done in the hospital.

With these preliminaries I began my preaching of the month of May. I used in my sermons very few flowers, but many big truths. There was a large attendance, and it was always increasing, so that many a day the church could not contain the people. The parish priest and all the clergy, who are very exemplary there, helped me admirably. I spent one week in the preparation of the children; and I gave them, at the end, holy communion. On the last Sunday of the month, the general communion took place, with such a concourse, that it was necessary to have a second communion on the festival of Corpus Christi, because we could not hear the confessions of all the people for the first. The best of all was that the Congregation of the Sacred Heart of Jesus was established, and continues to increase and prosper. It is wonderful, that whilst before, there was scarcely anybody who communicated in that parish, now more than two hundred persons approach the sacred table on the first Sunday of each month.

It is worthy of mention that in the first general communion, at the end of May, six young ladies at least, whose confessions I heard, and some of whom were twenty years of age communicated then for the first time in their lives.

Then I went to Cardenas, as I was telling you, and preached every day until the end of Holy Week. The ef-

fect of my labor was, to strengthen those who walked in the right way, and to conquer some of the obstinate. The communions of prisoners and sick persons, of children and old people, took place as had happened in the other cases. I then came back to Havana. A short time afterwards, came the month of May with all its work. There was daily preaching in our Church, but this did not prevent me from going to other churches, where a Father of the Society was asked for with great eagerness.

Those labors were not fruitless; but where God gave his special and very abundant benediction, was in the Act of Consecration to the Sacred Heart of Jesus. It was too late when the news came, so that there was not time, humanly speaking, to prepare the people — doubtless because our Lord wished that the power of his grace should be shown all the more visibly.

In our Church, and I believe this was the only one, we had a triduum of sermons before the day of the Consecration; but there was time enough to print and distribute twelve thousand copies of the order and wish of the Holy Father, together with the act of consecration; and the reading of this document was so efficacious, and the grace by which it was accompanied so abundant, that never have the churches of Havana been attended by so many truly devout men, all of whom went to confession and communion.

I will relate to you an incident, which happened in our Church, and is of great significance: — A lady, one of the highest rank in Havana, had, set in a ring, a precious stone of great value, and of very pleasant associations to her, because it was a family gift. This lady as she was about to communicate, remarked that she had lost the diamond. She did not became disturbed, but communicated, gave thanks, and went to the sacristy to leave her address, in order that the lost treasure could be returned to her. She said afterwards, with great simplicity, that she had not felt anxious about it, because, as all the people who were in the

Church at that time, had approached holy communion, whoever had found the diamond, would return it to its owner; and so indeed it happened.

Almost the same attendance was remarked in the other churches of the city, and an unusual movement was observed in the other parts of the diocese. What wonders God works without the aid of anybody!

I related to you the principal things that occurred here, but do not think we limited ourselves to them: it would not be fair. Besides preaching in our church on every Sunday, every festival, and whenever any person asked a function, of thanksgiving, for instance, to be celebrated, we went very frequently to preach in the churches of the city, and of the neighboring country. Indeed if it were not that Father Rector is very circumspect in the concessions he makes, all the members of this community would not be sufficient for these labors. Sometimes, however, it cannot be denied that we are more than hurried to fulfil all our labor. See the catalogue and you will remark that every body in the College has plenty to do, that is to say, has his own allotted burden. Without neglecting any of those duties, many missions were given in Cardenas, in the beginning of November and about the end of the same month, in the parish del Angel, of this city; in December, in Regla, in San Felipe of this city, during the spiritual exercises in Belen; and besides that, some Fathers went away to preach in Holy Week at Bejucal, Alquizar, Güines and Quioican.

We are to give the spiritual exercises in five Convents, to the seminarians, and to the Sodality of the Children of Mary. We have to preach every month to the Sodalities under our care: these are, St. Joseph, All Souls, and that of the Sacred Heart of Jesus. We have to give an exhortation every week to the Confraternity of the Sacred Heart of Mary, to the Conferences of St. Vincent of Paul, and I know not how many other things that I cannot now call to mind. In short there is incessant work; and if we consider the small

number of workers, and the circumstances of this country and climate, it would be quite impossible to perform it if God our Lord did not care for us with a special providence. A thousand times blessed be His name because He grants us strength to work for His glory and the salvation of souls!

I omitted, on purpose, to speak about the Sodality *de la Anunciata*, and of the feast they celebrated in the month of May, since I know an account of all that was sent to your house. I will only say that this Sodality is increasing, and is destined to be one of the works that will give great glory to God, here in Havana; for youths of great promise, who will have a great influence on the habits of others, belong to it.

We direct also a Sodality of Ladies, in which those of the highest rank and standing in Havana are enrolled, and this serves as a powerful check upon many of them, and a more powerful allurement to virtue. At the present moment, they are preparing a great catholic demonstration, after having obtained from the ecclesiatical Administrator permission to gain the Jubilee, provided they visit in procession three churches only, and they are going to do it on the 9th, 10th and 11th of this month. That will be a thing never seen in Havana before, and will arouse the attention of the slothful. I will tell you something about this after it shall have taken place.

Now, my dear Father, it is time for me to bring this letter to a close. It is quite a long one for me, engrossed as I am by so many occupations, but it will seem rather short, I fear, to you in your desire to learn all that we are doing here for the glory of God. Indeed, I would like to relate to your Reverence, and all our dear Fathers and Brothers, many other things that could contribute to their joy in the Lord: for the Society continues always working with great zeal and, thanks to the blessings which Almighty God showers upon her, all our undertakings produce grand results. May God keep us every day more and more closely united to

Him, as we are children of the same Mother, and of so good a Mother.

I recommend myself to the holy SS. and prayers of your Reverence.

YOUR SERVANT IN CHRIST,
JUAN HIDALGO.

(*From the "Cartas de Poyanne," July, 1876.*)

OUR FIRST VACATION AT ST. INIGOES, ST. MARY'S CO., MD.

It was an intensely hot day last 4th of July when the philosophers were busy packing trunks and valises to take with them to their new sea-side retreat. Nor can we forget the happy cheerful looks of all, but especially of the younger portion, that bespoke the feelings of joyful expectation that filled their breasts.

The one great need which had been felt since the opening of Woodstock had been remedied.—A new villa through the kind provision of superiors had been built at the close of the scholastic year 1876, on the shores of old St. Mary's river and was ready for occupation. — Hence the joyous bustle of preparation for departure.

Four P. M. came and with it the train that was to bear them to Baltimore. Arriving there in about an hour, they boarded the staunch old steamer *Express* that soon after swung from her moorings to carry them to their destination. We will not describe their trip, as we were not of the party, it having been arranged that we theologians should have our turn after the philosophers. We anxiously await news from the villa. After a few days, communications are received lauding it in the highest terms and speaking in the

most enthusiastic manner of the completeness with which every thing necessary to their enjoyment had been provided. Our philosophers found their most sanguine expectations realized and they now thought of their return to Woodstock as of an event that was to terminate a most agreeable vacation by the sea-side.

Meanwhile the theologians were biding their time at Woodstock, and seeking, during those days of intensest heat, a breath of cool air. Ah! who can forget those days of last July, with the thermometer, day after day, up to a point frequently above a hundred?

Three weeks at length rolled by, and in the afternoon of July 25th, there was another departure from Woodstock, and this time it was a party of theologians. No fear was depicted on any countenance, no misgiving filled any breast —all knew that the villa was a success.

The same boat lay at her wharf to convey the second party to St. Inigoes. Steaming out of the basin, as the North branch of the Patapsco is here called, attention was soon attracted to the wharves and immense Elevators of the Baltimore and Ohio Railroad Company and, a little farther beyond, to the embankments of Fort McHenry, celebrated for its noble and successful resistance to the British fleet in the war 1812.

Further down the Patapsco we pass Fort Carroll. At North Point, celebrated as the site of one of the land engagements of the war of 1812, we enter the Chesapeake Bay. Night has already closed on us and soon the numerous lights appearing on our right announce to us that we are opposite Annapolis, the capital of our State. It is situated at the mouth of the Severn river.

We remain on deck to enjoy the refreshing breeze. At about ten we pass the *Mary Washington*, conveying on their return trip, our brothers, the philosophers. Our courses lay in opposite directions—opposite, yet the same, for both they and we were following the course marked out by obedience. May our paths thus always converge!

Early next morning we came in sight of the numerous wharves at which our boat had to touch; we did not reach our landing till some hours afterwards. At seven we bade good bye to the very gentlemanly officers of the *Express* and distributed ourselves amongst the fleet of row-boats that had been left for us on the shore. A row of half an hour brought us to the villa, when the priests who were of the party prepared to say Mass and the others to assist.

After breakfast, the next thing in order was to take a view of the surroundings. On all sides could be heard expressions of wonder and delight at the natural advantages of the site and the wisdom of superiors is selecting it as a place for vacation.

The villa is constructed with a view to comfort rather then architectural beauty. It is seventy feet long by sixty in width, and three stories high. On the first floor are situated the chapel, refectory, the rooms of Frs. Rector, Minister, and two smaller rooms for guests. On the second floor are located a large recreation room, a spacious billiard room and four smaller rooms for guests. On the third floor is the general dormitory capable of accommodating fifty or sixty. The building, as we intimated, was found to be neither of Moorish nor Gothic design, but built in what might be designated the *country* style, pure and simple.

The view from the point on which the villa has been erected is certainly very grand. In front, the St. Mary's, St. George's, and Potomac rivers, unite in their onward flow to the Chesapeake, and form an expanse of water ten miles in width, and bounded on the south by the Virginia shore. On the north our land is bounded by St. Inigoes Creek, a beautiful body of water and large enough to float the assembled navy of the United States. Indeed it was for some time seriously contemplated by the Government to establish here a large naval station and the project has not been abandoned.

There are many places to which excursions can be made.

having noticed the quick rising of the water, lost no time, and all ran away as fast as they could, with the exception of one, a young man who was sleeping some where above stairs. The water however coming to his bed made him get up. The poor fellow looked all around, and saw that there was no longer any chance for him to get out by the ordinary door, for the basement was already all filled up; the only way left open was that of going higher up, and as the water was rising all the time, he was compelled to get on the very roof of the building, and you may imagine with what loud and pitiful cries he was calling for assistance! He was heard, and a large number of people soon assembled on the bank of the creek to see what could be done to save him.

The water had formed quite a river between the mill and the Agency. A skiff was procured and two stout men, well provided with all kind of rigging to be ready for all contingencies, started to the rescue of their friend. They had gone but a few yards from the bank, when seeing how high the waves were rising, and how rapid the current was, they lost courage and gave up the undertaking! At the moment they had started on such a noble enterprise a universal cheering from the bystanders accompanied them for a few minutes, but now that they return, a silence of death prevails amongst the people; they look at one another, not knowing what to do! In this general suspense behold a brave young Osage Indian, by name Martin Nickatuka, advances with an air full of determination; without saying a word, gets on the skiff, throws out all the rigging, with the exception of two oars, and lets himself be carried down by the stream.

People are bewildered at such daring, and wonder what will be the success of the young brave! But Martin had made his plan and well he knew what he was doing.

He had noticed that the waters rushing against the mill, just as against an island, divided themselves into two streams

rolling down with great rapidity, and meeting together into a main current a good way below, leaving between the point of junction and the building a large body of still water. Now all the hope of Martin was to get into this harbor if possible. There was no time to lose.

He had gone but few rods when seeing that the moment was favorable, he made a dash a cross the current, and with an herculean effort paddling his skiff over the waves he enters the calm water in safety. And now rowing his little boat without any trouble reaches the building, and helping the poor young man into his skiff, is steering quietly down the stream, and after a while lands him among his friends.

This Martin Nickatuka, who is a married man some thirty years old, was reared at our school, he well knows how little sympathy the white men have for his race, he can tell you how many wrongs his people have suffered, especially of late years from white speculators. But he forgets all this, and shows himself a good christian by returning good for evil, even at the risk of his life.

In consequence of this very wet season, our travelling through these western plains not only became more laborious, but also more dangerous. However, we attended to the needs of our people as usual, without any serious damage, divine Providence always assisting us, sometimes even in most wonderful ways.

This last summer we erected another small church in the beautiful little town of Neodesha, which lies at the confluence of Fall river with the Verdigris in the County of Wilson, some thirty-five miles south west of this Mission. I had the first Mass in this church on the 6th of August, Sunday in the octave of St. Ignatius; and therefore I gave the name of our holy Founder to the new church.

During the month of September I visited the Osages and found them in a state of destitution. The Agent, who managed their affairs for nearly three years, having squandered all their money on the pretext of civilizing them, had

brought them to a state of beggary. Visiting the settlements on the Big Cana, I heard that this vast Indian Territory south of Kansas had been formed into an Apostolic Prefecture, and I was officially assured that very Rev. Dom Isidore Robot (with whom we are personally acquainted) had been appointed by the Congregation de Propaganda Fide as a Prefect Apostolic over this Indian Territory, nay more, he had already visited the Osage settlements on Bird creek. It was natural for me to conclude that my duties with the Osages were now over, so bidding them farewell, I left the Indian Territory. By this arrangement the Province of Missouri loses the missions she had amongst these Indians since 1824.

I have at present nothing more to say in regard of the Indians; but before I conclude these letters I am bound to acknowledge that during the twenty-six years I have labored amongst them as socius of Fr. John Schoenmakers, they have been very kind to me, and this I must say not only of the Osages, but of all the other tribes with whom I came in contact during this long period of time.

As to the result in christianizing them, if it has not been as abundant, as perhaps it was expected, this is to be attributed to different causes. First, to the want of laborers in this barren part of the Lord's vineyard; for during our long stay with them we never were more than three priests, and for a good while we were only two. One of us being bound to mind the temporalities of this mission, and the other having to attend to the church, to the education of the Indian children, and at the same time visit the half breeds, who formed quite a little parish, there remained only one free to devote himself to the good of the wild Indians. And as these, according to the different seasons of the year, now pitching their camp in the midst of large forests, and then moving on the top of very high hills, keeping always their towns at a good distance one from another (say one day's travel), it follows that the poor missionary charged

with the duty of visiting them, not only had very hard work in running after them, but never could do anything permanent amongst them, and all that he could do was to keep them friendly, and induce them to sent their children to this school.

Another great difficulty we met with during the many years we lived with the Osages, was the want of funds necessary to effect anything amongst them; for with the exception of a small allowance yearly given us by the U. S. Government for the board and tuition of the Indian children, we never received any assistance either from the Propagation of the Faith (established in Lyons, France) or from our Rt. Rev. Bishop, or from our Superiors, or from any Catholic Associations of the different States of the Union; but as an old proverb says, we were left to paddle our own canoe the best we could.

Finally the greatest obstacle we had was a systematic opposition of Government Agents to all that we were doing, or would advise to be done for the temporal as well as spiritual advantage of our poor Osages.

In regard to the Osage half breeds, who are the more enlighted part of the nation, I must say that not only they always treated me well, but generally they also answered to my calls, and attended to their christian duties as regularly as circumstances would allow, though they well knew that in so doing they were incurring the disgrace of their Agents, who always abuse them because of the religion they are professing. May the Lord bless them, and grant them to persevere in their good dispositions.

Before I finish these letters I should chronicle the death of Fr. Philip Colleton, our colaborer in this mission for over eight years. He was a zealous, energetic, and very popular missionary. He was gifted with a great power, that of bringing the most obstinate sinners to the Sacraments of Penance and holy Eucharist. He had a great devotion to the Mother of God, and did his best to propagate the

St. George's Island, a few miles off, and once owned by the Society, was the terminus of several excursions. Gunboat Spring, a favorite locality for the crews of the gunboats that, during the late war, guarded these waters, was a chosen resort for boating parties. Chancellor's Point too became familiar to our oarsmen. A few more daring spirits rowed down the St. Mary's, crossed the Potomac and landed on the Virginia shore. Theirs was a feat to boast of, but they found no imitators to follow in their course and emulate their fame.

Four miles up the St. Mary's river, and on the east bank, is the site of old St. Mary's city founded by Lord Baltimore, but of which not a vestige now remains. It is perhaps the most charming site in the State, but St. Mary's was not destined to be the metropolis of Maryland. Patriotism and pleasure combined to make this the objective point with many an excursion party. The innumerable inlets, tributaries of the St. Mary's, and in themselves large sheets of water, gave to the boating a very pleasing variety.

With regard to the bathing, that most important feature of summer resorts, it cannot be denied that St. Inigoes possesses very decided advantages. It can be indulged in freely and safely, and the water is sufficiently impregnated with salt to make such exercise both refreshing and invigorating. The prevalence, at times, of sea-nettles is the only drawback to enjoyment derived from this source. We cannot attempt to describe the senstion which follows the sting of the nettle—It must be felt to be appreciated.

Those whose inclinations led them, even in the midst of the pleasure season, to seek the spiritual welfare of their neighbor, had opportunities for gratifying their pious bent. On every Sunday and holy day the pulpit of the little church near by was filled by one of the visitors—an arrangement which proved grateful to both pastor and people. A short mission, too, was given, attended with the happiest results. The crowds that flocked to the church from all the country

around, despite bad roads, hot weather and the busy season, their eager attention, close observance of the order of exercises and fervent reception of the sacraments gave proof of the deep and lively faith within them. The simple, earnest piety of the colored people, who form about a third of the congregation, was particulary edifying. All were anxious to avail themselves fully of the season of grace which the mission inaugurated, and at the closing ceremonies, when the Papal benediction was solemnly given, every portion of the church and sacristy was filled with devout worshippers. After this exhibition of sincere interest in their spiritual welfare, it seems hardly just to speak of St. Inigoes' congregation as lacking that spirit of faith and devotion to the Church bequeathed them by their pious ancestors. They certainly left upon the minds of those who witnessed the progress of the mission, the impresion that they were ready to respond heartily to any well-directed efforts in their behalf.

Besides the advantages which St. Inigoes so justly claims as a spot where our days of vacation may be spent so pleasantly and so profitably, it has other charms which must forever endear it to the members of the Society. The history of the Society in these parts is coëval with the settlement of Maryland and many of the earliest scenes of the history are laid in and about St. Inigoes. A few miles off, the first cross was reared on the soil by Jesuit hands, and the first sacrifice offered to God. But a mile above us, the pilgrims of the *Ark* and *Dove* landed in quest of a settlement. They laid out the city of St. Mary's, and there our Fathers lived, labored, and died. The very property on which the villa is reared has descended to us from the pioneers; and but a few yards distant, near where the modest residence of the pastor now stands, the stately mansion till recently overlooked the river and bore witness to colonial times.

Near by, too, is still pointed out the site of the old church which must have been built when St. Mary's ceased to be

a city. It in turn yielded to the present edifice whose erection dates from 1820. The adjoining graveyard holds all that was mortal of the few of Ours whose place of burial is known. It is to be regretted that reverence for the holy dead did not urge their successors in the mission to place above their remains some mark to tell the names of those who lie beneath. This kindly office has been done for three only. The marble shaft over the grave of Fr. Carberry, the last buried at St. Inigoes, was reared by his flock, and is a fit memorial of his virtues and their devotion. His name is still in benediction among the old members of the congregation.

It would be too long to enumerate the places and objects which carry us back to the days of the first settlement, and serve as connecting links between the present and the distant past. There is scarcely a place of note in this portion of St. Mary's County which does not borrow much of its interest from association with doings of the Fathers who planted the faith in the mission of Maryland.

Amid such scenes, and with every facility for innocent and healthful enjoyment, it is not strange that weeks went by which seemed as days, and brought to a close the first vacation at St. Inigoes, marked by constant evidence of the most untiring solicitude and unwearying kindness on the part of Superiors, and of lively appreciation and heartfelt gratitude on the part of the Scholastics.

OSAGE MISSION.

OSAGE MISSION, NEOSHO CO., KANSAS,
DECEMBER 30th, 1876.

DEAR FATHER,

The health of Fr. Schoenmakers having been considerably impaired since his return from the Indian Territory, at his own request he was relieved from the office of superior of this mission, which he had held since April 29th, 1847. His place was taken by Fr. Adrian Sweere, who came here on the 6th of July, 1876.

The last spring was a very wet one. Rain fell without measure and the floods that followed were unprecedented. Both Fall river in the west and the Cana in the south occasioned an incalculable loss of property. In the Osage Reservation, down in the Territory, the Cana rose to a height never known before. I saw the marks left by the water at fifty feet over the ordinary level. People had to run to the hills to save their lives, houses were badly damaged, crops and fences were washed away. The Osage half breed settlements were almost ruined.

The Protestant Ministers, who have succeeded us in taking care of the Osages, are in the habit of saying that the education we give is antiquated, and is not fit to give noble aspirations and generous feelings to the youth. Well, a little incident which took place during the last flood comes just in time to bring light on this subject.

It had hardly rained for two days when the Osage Agency which lies on the left bank of Deep ford, one of the tributaries of the Cana, was all flooded. Along the stream, quite close to the Agency, there stands a stone building, some thirty-five feet high, and used as a steam mill. This was soon invaded by the water in a fearful way. The employés

same amongst the people. He was brought to his end almost suddenly, by a violent cough, which afflicted him for several months. He died on the first day of this month being fifty-five years old, of these he had passed twenty-four in our Society.—R. I. P.

PAUL MARY PONZIGLIONE, S. J.

RETREATS AND MISSIONS BY THE FATHERS OF MARYLAND.

Since our last sketch of missionary labors, our Fathers have again gone through the usual round of Retreats to Priests, Seminarians and Religious Communities. Forty-five retreats are on the list for the vacation of 1876, all given during the excessively hot months of July and August. This work at such a season is somewhat severe; but it is cheerfully done in view of the great good it produces; and as the vacation is the only time at which the Fathers are free to give Retreats and the communities to make them, nothing remains but to make a virtue of necessity and to enter bravely on the task, in the hope of the gratification experienced when it is happily accomplished.

Our missionary bands have not been idle since the last report. A mission at St. Joseph's church, Providence, R. I., gave forty-five hundred communions, and thirteen adults baptized; besides a confirmation class of three hundred and twenty-seven, seventy of whom, though advanced in years, had never received Holy Communion, and many had never been to Confession.

The next mission was at the church of the Immaculate Conception, in the same city. On the 2d or 3d day, five children were baptized, presented by their mother who had

been touched by the grace of God after many years of neglect. Another mother came to one of the Fathers, in great distress about her three children, who for the sake of clothes, had been sent to a Protestant church by their negligent father. The missionary, of course, expressed his sense of such conduct in somewhat forcible language, which may have been reported at home. At any rate, on the following evening, the negligent man sent his eldest child to confession and removed them all from the danger of perversion: five thousand communions and seven hundred and twenty-four confirmations, crowned the work.

On the 23d May, the Fathers left Providence after four weeks of severe and uninterrupted labors. After a few days of much needed repose at Holy Cross College, Worcester, they went to Portsmouth, N. H., where a small congregation gave them comparatively easy work. Nine hundred communions was the result, together with two hundred and seven confirmations, the half of adults.

Our southern band had but one mission since our last notice. Pittsburg was the field of labor for two weeks in June, and yielded a good harvest to the three Fathers engaged there. This closed the spring campaign; the summer months being devoted to the Retreats. Early in September the missionary work was resumed, but this time by one band only; as sickness, fatigue and old age had prevented the formation of a second.

September 16th found the Fathers at Chicopee, Mass., for a mission which gave the usual result of considerable fatigue, rewarded by consoling effects of divine grace. No particulars however have reached us in regard to number of communions, etc.

October 8th a mission was begun in the Cathedral of Providence; the success of previous missions in the city had given the Fathers a great name; and in consequence, their reappearance was hailed with enthusiasm and the church was more than filled at every exercise. The "notes" of the mis-

sionary call it "a grand success.—The church is packed at night; many have been turned away for want of room; two or three hundred must have been obliged to go away without having heard the preacher. As the church is old and poorly constructed, the Bishop and priest are uneasy at the crowds that come into it." Extracts from the public papers were sent to us, all speaking in the highest terms of the success of the Fathers but we all know sufficiently well the weight of such praises, and therefore we care not to insert them here. It is however worth noticing that such sentiments expressed by the secular press show that Catholic works and practices are looked upon with less prejudice now than they were some years ago in New England. It is a sign of progress in the right direction.

At the close of the first week, the letters tell us that four thousand communions had been given. The Bishop says that the women, to whom the first week was devoted, have been thoroughly roused. A large number of difficult marriage cases, hardened sinners, persons who had abandoned the church and were not known to be Catholics, had been attended to.

The second week was for the men, and produced similar fruits. Eight thousand communions were announced at the close of the mission, as the result, and on the last day, three hundred adults were confirmed by the Bishop. The papers of the city, with one voice, proclaimed this as the grandest, and most fruitful mission ever given in Providence.

Next came New Bedford, Mass., and here the political excitement inseparable from a Presidential election was to be dreaded as an impediment, to say nothing of bad weather. But in spite of all difficulties, the communions were thirty-three hundred, or one thousand more than they had been at the last mission there not long before. Six converts were baptized, many marriages rectified; but perhaps the best fruit of all was the erection of two Sodalities, one for young men and one for young ladies. These give the best promise of permanence to the conversions wrought by the mission.

Abington, Mass., was the next on the list. There had been some trouble in this parish, and it was feared that many would not approach the sacraments. But the grace of God overcame all obstacles. "The mission at Abington," says the letter of Nov. 29th, "ended last Sunday night with the usual ceremonies. We thought it best to remain over a day for the stragglers; and it was worth while, for some of the people could not come at any other time and some hardened sinners held back, but in the end came to confession. The population is much scattered; in fact, it is made up of people from small towns in the neighborhood. Many persons have to come over country roads, five, six, and even ten miles. The larger part of the congregation is at Rockland, about two miles off. The first days of the mission were very stormy, and yet the people attended well. When the storm was over they came in crowds. The pastor thought there were about two thousand people all told; we had two thousand communions. Much good was effected. Many had said they would never come to church again; the young men, especially, had fallen away. The pastor, an excellent man and a graduate of Worcester, was extremely anxious about them, as many had not been to Mass since the trouble began. Thanks be to God, I think all came and made the mission. Certainly there was no lack of young men at confession. It was the impression of the pastor that all had made the mission. Many who had been away for years and had weathered two other missions, came up this time and were reconciled. This people as a body is the best I have seen here; living in the country, most of them having their pieces of land, they are free from the taints of our cities. Temperance is held is esteem by them. By the by, our superior was so much pleased that he gave a lecture on Monday in order to encourage the members of the T. A. Society.

The Sodalities for young ladies and young men were looked to and stirred up last Sunday. I think we have

every reason to be satisfied, and to all appearances the faith has been revived where it had received a severe shock."

The next letter speaks of a mission given at Cambridge, near Boston, the site of the celebrated Harvard University. Of course, the mission was not called for by the students of the University, but by the zealous pastor of the Catholic congregation of the town. The letter also gives a sort of summary of previous missions, and hence we shall insert it here in full. It is dated Dec. 23d, 1876. "The mission at Cambridge ended a week ago, and now two of our bands are resting here whilst the superior has gone to a little place, Turner's Falls, Mass., to give a mission. Our labors in Cambridge were quite consoling, some hard cases turned up, though there had been a mission there last February. Some veterans came to confession who had not surrendered for many years before.

The cause of temperance, which our superior advocated in February, had thriven meanwhile, and in the confessional we saw the good effects. At the end of the mission, he gave another lecture on temperance and about four hundred men took the pledge.

There were about three thousand communions in ten days. Six or seven of the students of the University attended and made the mission. One of the young men, a sophomore, called to see about his vocation to the priesthood; beyond this move of his I know nothing. There were four baptisms, two being the children of an infidel, who lost the faith sometime ago. His daughter, a young woman, made her first communion, and another daughter, her first confession. Such cases of neglect are not rare in these parts. The father did not come to the mission.

Altogether we have had this season more than twenty thousand communions: there were about twenty baptisms.

In Chicopee, the point most worthy of note was the good done to the drunkards, though the labors of the band were eminently successful in other respects.

In Providence, many persons who for a long time had neglected their duties and had been dallying with Protestantism returned to the Church; an apostate made a public recantation. Several marriages were rectified by the Bishop: three hundred adults were confirmed, about a hundred of whom made their first communion. The Bishop was highly delighted, as you may judge from his letter to me some time ago.

The mission of New Bedford was a success. Many marriage cases, some of long standing, were settled. The Protestants attended regularly, which is quite unusual in this part of the world. A few adult Catholics were prepared for first communion and these would have been a large class for confirmation, but the Bishop could not come.

Abington, of which I wrote to you so recently was up to the standard, though there had been so many causes to shock the faith of the people.

I shall be in Manchester, N. H., from the 28th to the 1st proximo, to give a triduum to some Sisters of Mercy. Our next mission will be in Dedham."

The mission at Turner's Falls, referred to in the preceding letter is thus recorded in a letter from the Father who gave it: "The congregation is small but very good. They come four and five miles over the snow in every cold weather, and attended regularly all the exercises. Many Protestants assisted and their prejudices were removed. On Sunday, 24th Dec. I sang late Mass and preached, and did the same on Christmas day, as the Pastor went to another station five miles away. The poor people never had a mission before. Many had been away from the sacraments for ten or twenty years. There were four hundred communions and one hundred confessions of children who had not made there first communion."

This closed the centennial year, 1876, and we have no doubt that there was more joy in heaven over the results of these missions and retreats, than over all the display of worldly pride and prosperity at the grand Exhibition.

The year 1877 is too young yet to furnish much matter for our notices. But we can quote another letter to close this account, in the hope of more materials in future. The date is 1st Feb. 1877. "The '*holy commissioners*' have just returned from giving a very successful mission at Brighton, Mass. Many who had allowed the last mission to pass without coming to the church, attended regularly this time and received the sacraments. Brighton in *a sui generis* place; a goodly proportion of the population is made up of drovers, butchers, jockeys and stable boys; and at first sight, one would prefer christians of more lenity, to use a phrase from moral; but I must say that they made the mission well; and we look at results, not antecedents. The hardest sinners, many who had not been inside of a church for years and were looked upon as almost lost to the fold, came and made the mission. About two dozen, mostly adults, were prepared for their first communion; there were fifteen hundred communions, and more than seventeen hundred confessions. At the end of the mission, a Sodality was organized with two hundred members to begin with. By the way, I am glad to see that Sodalities are becoming quite popular in New England, and that they are doing a great deal of good. Some parishes in Boston have large and well-managed Sodalities.

During the Christmas vacation I gave a triduum in N. H. The pastor of the place treated me very kindly. He is a great friend of the Society, and took occasion to say, whilst I was with him, that the coming of Fr. McElroy to these parts was a new era for the church and that his labors have been followed up and improved on by excellent men. He notices a happy change in affairs in the last twenty years, and says that it is in a great measure, if not wholly, due to the Society, that sent good and zealous men here whose example was imitated by others and was the cause of emulation to all."

Finally let me invite your readers to unite with me in giving heartfelt thanks to the Sacred Heart of Jesus for the graces and blessings bestowed on the mission, only a few of which can be known or mentioned. Let us implore the Divine Heart to increase the number of zealous laborers, to bless their words with power to melt the hardest hearts, and to multiply the fruits of the Precious Blood.

P. M.

THE EXECUTION OF CHARLES H. SIMPSON AND MARTIN HENRY, ON THE 9TH OF FEB., 1877, AT PORT TOBACCO, CHARLES CO., MD.

Early in November of 1876 I visited two prisoners, who had recently arrived from Leonardtown, in St. Mary's Co. I found them in solitary confinement, charged with a murder and robbery, which had been perpetrated on the previous 9th of July. I was not only admitted, but welcomed to communicate with them by all the public officials. The only reply that Martin Henry made to my offers of instruction, was, that he was State's evidence and that he was not exposed to the risks of a trial, much less to the probability of condemnation. His public confession, which he made implicating the other prisoner, afforded him ample protection, whilst he awaited only the time of court to testify and go forth as a guardian of society. I could make very little impression upon him and left him to seek Charles H. Simpson. Simpson determined to deny not only all participation in the crime for which they had been arrested, but his presence in the county at the time of the alleged murder. He expressed his thanks for my visit, but his mind being wholly absorbed by the thoughts of his impending trial, he could

attend very little to religious discourse. My first visit then resulted merely in a manifestation of good will, profitless to the prisoner and discouraging to myself.

Their trial came on, they were furnished with able counsel, no direct proof could be produced against them, yet so connected was the circumstantial evidence, that no man reasonably doubted their guilt. The verdict was murder in the first degree. The sentence of death, after three days of investigation in open court and three days more after it had been concluded, was solemnly pronounced by Chief justice Brent, the least affected persons being the prisoners themselves.

They were now doomed to die; and so great was the public indignation, excitement and terror arising from the crime they had committed and the danger to which the unprotected portion of the community might be exposed, that no voice was raised in their behalf and no commutation of sentence could be expected. One of their counsel, who was a Catholic, visited them in prison and clearly stated to them, the necessity of preparing for another world and the futility of delay. He told them also, that however diverse might be the path which ministers might point out to them as leading to heaven, the only secure road was the Catholic Church. He had been their greatest friend, and the assurance that the day which the Governor appointed for their execution would be the last of their lives, induced them to listen seriously to religious truths.

Martin Henry was born in Louisiana of a Catholic mother who died when he was about two years old; until six years of age, he lived with a Catholic woman, but after that time, although his master and family called themselves Catholics, he was taught neither the faith nor the practices of the Catholic religion. He grew up like a wild shrub in the garden, neither cultivated by the hoe nor pruned by the knife, or like a beast of burden, regarded as profitable for

the amount of labor he might perform and the sum he might bring if he were to pass into other hands. After the emancipation he left Louisiana and lived for several years in Connecticut. Being gifted with a good memory, he there learned to read; but indulging in intoxicating drink and various kinds of dissipation, he was compelled to seek an asylum in some other place. He came to Washington city, and thence to the works on the southern Maryland railroad, and there he became acquainted with Charles H. Simpson.

Simpson was born in Fauquier County, Va., and belonged to a family named Ferguson. His master and mistress, who were advanced in age, regarded their colored people as if they were their own children, imposing no restraints and allowing them almost unbounded license. Simpson particularly was a pet, encouraged to show his manliness in beating every boy of like age on the farm and in the neighborhood. He knew no law but his own will, no fear but that some one stronger than himself would retaliate. The lady of the family occasionally attended church; the colored people's church was amusement on Sundays. He grew up a reckless savage; gross pleasures were his aim; anything that thwarted this purpose, was the only evil object in the world. After the emancipation he wandered away from Virginia into Washington and thence to St. Mary's County where he lived probably for the space of two years. There he usually attended St. Joseph's church and learned in this cursory way some of the doctrines and many of the practices of the Catholic faith. There also he met Martin Henry.

The work on the railroad in St. Mary's County was soon suspended, and the two new acquaintances journeyed to Washington, working in that city and the country adjacent, sometimes together, sometimes apart. Late in the month of June of last year, Simpson went down to Charles County, where he had previously worked at the fisheries, and whilst

there formed a plan of robbing a store, which was considerably exposed to danger, near the high road. Fearful of being unable to accomplish this alone, he proceeds to Washington again, where meeting Martin Henry, he induces him to accompany him on the projected expedition. They landed at Glymont, called at one or two places on their way to the store, asking some questions regarding it which subsequently became strong evidence against them. They even entered the store after dark, bought some little articles ; deterred however by the presence of two or three men, whom they found in the store, they retired and taking their position behind an adjoining fence, they waited until the clerk closed the store and sought rest for the night in his accustomed place in the attic. Owing to the great heat, the windows were left open, and he lay upon a pallet on the floor, placing a revolver near his hand; although so unusual are robberies in our county, that no danger was apprehended. The moon was shining brightly. The men ascended a shed, looked through the open window, then one keeping guard, the other ascended by another shed in the rear, struck the sleeping man three blows, obtained a small sum of money, with other trifling articles, and fled towards the nearest railroad station. The cars had however passed before they arrived. The robbery and murder were discovered early in the morning, parties were sent out to the steamboat landing and along the railroad ; yet they escaped to Washington and thence to Montgomery County, where they lay concealed nearly three months notwithstanding large rewards had been offered by the County Commissioners, the people of the neighborhood, where the store was located, the masonic lodge to which the young man belonged, and the Governor of the State of Maryland. Simpson wrote a letter to a woman in St. Mary's County, with whom he had lived. She, unable to read, asked the gentleman in whose house she was employed to read it for her. Some obscure hints led him to believe that Simpson might be connected with

the recent events in Charles Co. Following up the clew, he obtained additional information, arrested the parties in Montgomery County, confined them in the jail at Leonardtown, where they were sufficiently identified to effect an indictment against them by the Grand jury of Charles County.

Such a sight as an execution for murder had not been witnessed in our community for more than fifty years, the excitement was great, mingled with pity, particularly when it became known how their religious training had been neglected in their youth. Many and fervent prayers were offered up for them, and to these we must attribute the divine mercy so signally displayed in their regard.

I visited them again after their condemnation with different results from my previous attempts.

The hours of their incarceration became wearisome, crowds flocked to see them, asking them curious and useless questions, so that they begged the guards to allow no one ingress except myself and their lawyer friend, who still continued his charitable attentions to them. In my intercourse with them in the beginning, I did not allow them to speak of themselves or their past life, I sought no details of their crime, my purpose was to gain their good will by making my visit a forgetfulness for them of their present misery and a relief from their apprehension of their fate. I related to them the examples of Scripture, displaying the mercy of God, and the quaint anecdotes scattered among the writings of devout authors. My appearance, I was glad to see, was soon welcomed as a relief, they would eagerly ask when I would return and always tell me what had occurred during my absence. They were especially gratified, when I knelt down, as I usually did before leaving, and prayed for them. As soon as I perceived that I had softened their untutored hearts, I began to instruct their intellects in the truths of faith, to which they now listened with wonderful docility. Simpson admitted every article I propounded to him as soon as announced, but Martin Henry, who was of a

much more acute intellect, oftentimes proposed objections that surprised me, and he would believe nothing unless he perceived the evident proofs, but when once convinced, I felt assured that he would suffer martyrdom rather than deny his faith. Simpson too was often despondent, Henry was generally cheerful, revolving something in his mind that I had taught him. Henry, after some time, when he had learned that sin was forgiven by sacramental confession, was anxious to confess, even before I thought him sufficiently prepared. Simpson procrastinated regarding his Baptism, and only in the afternoon of Christmas day was he at length received into the fold of Christ. To prepare them for the first communion was, I feared, a very serious undertaking, and how could I predispose men so gross to believe a mystery, the very avowal of which staggered the mind of the Jews, when they heard it announced even from the lips of the Messiah! Simpson as usual seemed to admit it without apparently comprehending what I taught him, but Henry required the most complete and ample arguments; but when he once understood and believed it, it became as it were an ocean of the mercy of God, an oasis in the desert along which he journeyed, an assurance that, notwithstanding the multitude of his follies, obedience to his Saviour compelled him to take that Saviour to himself and to lean on His bosom during the fearful passage over the valley of death.

I was compelled to be absent about a week, and Fr. Wiget with his usual zeal and goodness continued their instruction until I returned. I had chosen the 1st of February as the day upon which they were to receive, but it seemed, that all the old people had chosen that day to be sick and threaten to die, for I was incessantly occupied in riding for two or three days before and also after that time in attending them, and it was only on the fifth, the festival of the Martyrs of Japan, that they met for the first time since their confinement in the County. After confessing and long prayers they at length received the Lamb of God, who had been treated

like a slave, that He might redeem the slaves of sin; who had been chained and imprisoned like themselves and who had died an ignominious death, even as they were to die ignominiously. These analogies gave them great comfort; from Monday until the following Friday, the day of their execution, they sought to be absolutely alone and unobserved by anyone. Some of the young men who guarded them, read for Simpson during a large portion of the day, when I could not be present, and both only thought of preparing for the great act of expiation. They frequently expressed their gratitude to God, that they had not been seized by a mob, as there had been some fear, and that they had so many facilities for repenting for their sins and preparing for their final exit from the world. Many benevolent people sent them little delicacies from time to time as a token of their sympathy and a solace in their sorrows; and as the day of their death drew near, I recommended them to the prayers of our different congregations, and the good people, who had been always zealous for their salvation, redoubled their supplications to the throne of mercy. I said Mass for them on the morning of their first communion and also on the Friday of their death. One family daily recited the Litany for a good death, another made a Novena, others offered up communions, and the name by which they were called was not the murderers, but the poor prisoners. Early in the morning of the 6th of February, I returned to the jail where I had spent some time the previous night, heard their confessions for the last time and administered the holy communion, when after thanksgiving, Fr. Wiget arrived and kept their minds devoutly occupied, whilst I retired for some hours to say Mass and then returned to accompany the men to the scaffold. The execution was to take place between the hours of ten and two o'clock. The Sheriff had been advised not to delay to the last instant, through fear of some disorderly scenes that might occur among a promiscuous crowd assembled to witness

what was to take place. About the hour of eleven the prisoners proceeded from the jail, accompanied by Fr. Wiget and myself reciting in a low tone the 50th psalm. They walked firmly, ascended the scaffold without any assistance, meekly submitted to the adjusting of the rope and the binding of their hands and feet, in imitation of Him whose feet were bound to the wood of the cross by cruel nails. They had intended, but declined, to say anything, likewise in imitation of Him, who submitted like a lamb when led to the slaughter. I recited a prayer aloud, and then the prisoners and ourselves, whilst the vast crowd uncovered their heads, recited the act of contrition; a kiss of the crucifix, a moment more, and these unfortunate, yet happy men were suspended between heaven and earth. A few moments and their souls appeared before Him who had been so merciful a Redeemer to them here, there we trust an indulgent judge.

In a short space of time, the bodies in their coffins were placed in a wagon, followed by the guards for a short distance, where halting I prayed aloud again, and then the guards returned and St. Joseph's colored Society accompanied them to St. Thomas' church, where they lay until 9 o'clock the next day, when after celebrating Mass for their souls, we buried them with the usual prayers for interment; and they now after all their wanderings, find rest under the shadow of the cross, in which they trusted, so late yet so sincerely.—Requiescant in pace.

F. McAtee, S. J.

RETREAT AT ST. IGNATIUS' CHURCH, BALTIMORE—FORTY HOURS' DEVOTION.

LOYOLA COLLEGE, MAR. 8th, 1877.

REV. DEAR FATHER,

P. C.

I send you an account of the retreat given to the Sodality of the B. V. Mary, attached to our Church, in the hope that it may prove a source of interest and edification to your readers. The retreat began on the first Sunday of Lent, and was conducted by Fr. Mc Gurk. The opening sermon was given in the evening at 8 o'clock, at which time the Sodality had assembled and filled up about three-fourths of the pews. The remaning portion of the church was occupied by such members of the congregation as had accepted the invitation, extended to all, to join in the exercises with the Sodality.

A sermon was preached each evening during the week, followed by Benediction of the Blessed Sacrament. The large attendance and edifying demeanor of the Sodalists and others engaged in the exercises, were a subject of admiration to all. It was very evident that the preaching was of that kind which is intended to go to the heart, and that in this particular case it had certainly reached its mark.

On the following Sunday the retreat was brought to a close at the 7 o'clock Mass, at which a sermon on perseverance was delivered. At this Mass, the Sodality approached the Holy Table in a body. It was, indeed, a most consoling sight, to see rail after rail, first of men, then of women, returning to their pews, after having received their Lord, their countenances beaming with devotion. Owing to the excellent arrangements made, there reigned that order and regularity which contributed much to the fervor and devo-

tion of all. The retreat was certainly a success. God was evidently dwelling in the midst of His holy sodalists and their friends. Owing to the large number that received holy communion, the Mass was not concluded till half-past eight. This, however, had been anticipated, and the 8 o'clock Mass for the people was celebrated, according to previous announcement, in the basement.

The Sodality is now is a most flourishing condition, being constantly augmented by new accessions to its ranks. Last September, Fr. Rector assumed the charge of the Sodality and infused new life and vigor into the organization The meetings are held every Wednesday evening. On the 8th of last December, feast of the Immaculate Conception, a reception into the Sodality took place, and one hundred and thirty-three new members were received. The church was very tastefully illuminated, and an eloquent discourse was preached to the Sodalists by V. R. Fr. Provincial. The Sodality now numbers about six hundred members.

On the Sunday that marked the close of the retreat to the Sodality, the Forty Hours' Devotion was commenced. The Solemn High Mass of Exposition took place at half-past ten o'clock. The music was excellent and the decoration of the altar strikingly grand.

During these three days a constant stream of worshippers was pouring in and out of the church, and at all the services the sacred edifice was full. The members of the congregation showed an ardent desire to gain the Indulgence attached to the Devotion and to give a testimony of their love of Jesus in the Blessed Sacrament. The number of communions was over two thousand.

An incident connected with the Forty Hours' Devotion must not be omitted, since to our mind it was the most beautiful, most touching event of the three days. On the Sunday on which the Devotion commenced, the Sunday-school children were notified that they would visit the Blessed Sacrament in a body. Accordingly, at half-past

three in the afternoon, they filed into the church, under the charge of their teachers, numbering about six hundred; they filled up about three-fourths of the pews. When all had arrived in their places, at a signal from Fr. Denny, the church was filled with most charming music—six hundred innocent hearts were pouring forth their tribute of love and praise to Jesus enthroned above the altar. It was a spectacle to make angels rejoice and men weep tears of tenderest devotion. We felt that there was something more moving still than earnest speech, more touching yet than eloquent discourse, and for us it was the sweetly-harmonious hymning of six hundred innocent children. After singing several hymns with that unison and harmony that could come only from long and patient training, and with the ardor and love born of youthful, innocent devotion, the children formed in line to return to their school, whilst we reluctantly prepared to descend from that heaven to which their tender, moving melodies had transported us.

A word in conclusion about the collections recently taken up in the churches of the city for the Pope. It gives us pleasure to record, that as St. Ignatius' Church exceeded all the others in the promptness with which the call was responded to, so has it surpassed all in the amount collected. The returns received at the Cathedral make the following exhibit: St. Ignatius, $951,16; next highest, Cathedral, $833,62.

YOURS IN CHRIST,
P. H. T., S. J.

MISSION IN ST. MARY'S CHURCH, PROVIDENCE, R. I.

HOLY CROSS COLLEGE,
MARCH 8th, 1877.

VERY REV. FATHER PROVINCIAL,

The mission given by the Fathers at Providence, in St. Mary's church, where we gave one last year, has had more than the usual success. Hundreds made the mission this time who did not come near the church last spring—hundreds of hard cases, sadly in need of reconstruction. The pastor is delighted with the wonderful fruit of our labors. During the first week of the mission, when the women crowded the confessionals, we could see the good effect of the last mission; most of them had been to their duties several times during the interval, at least once. The church was fearfully crowded every night of the women's week. I say fearfully, for I have no little dread when I see the crowds in the churches here and know at the same time the poor exit in case of danger. But if this were the case in the women's week, what ought to be said of the men's week. The crowd had to invade the sanctuary, though I had a detachment of fifty adults under instruction for first communion, whilst two gentlemen had a class of a hundred boys for the same purpose. This crowd continued during the whole week, indeed, I might say for the two weeks. The popularity of Fr. Superior seems to be on the increase; and I think that what I said before is true, that no man in the United States could do more in Providence than he.

The pastor of St. Mary's, in a printed circular, estimates his congregation at five thousand souls. We had five thousand communions. About sixty adults were prepared for the sacraments of Penance and holy Eucharist. Eight per-

sons have been baptized, or are preparing for baptism. An unusual number of marriage cases was settled, as the bishop gave us ample powers in this regard. Altogether, the mission was the hardest we have had this year, from the fact that we had to do all the work ourselves during the day time, and had some help only at night. During the two weeks I spent seven and eight hours almost daily in the confessional. We were much pleased to see the number of young men who attended the mission and received the sacraments.

I think five thousand communions must have been brought about by persons from other parishes; and yet we know that many who went to confession to us did not receive at St. Mary's. I think we might add five hundred to the five thousand, as the number of communicants, who availed themselves of the mission.

J. A. M.

IN MEMORIAM

A SHORT ACCOUNT OF FR. VITO CARROZZINI, S. J.

On the 11th of January last, Rev. Fr. Vito Carrozzini breathed his beautiful soul, adorned with many virtues and rich in merits, into the hands of our Blessed Redeemer. We thought it would prove of no little interest to all our readers, most of whom were personally acquainted with the good Father, to set before them a few glimpses of his life, which was truly exemplary and closed by a most edifying and consoling death. Fr. Carrozzini was born in Soleto, near the city of Lecce, in the southernmost part of Italy, of parents blessed with affluence in the things of this world,

but not less richly endowed with that which constitutes the real worth of a Christian—piety and a spirit of self sacrifice. He studied, up to rhetoric, in Lecce under the direction of the Jesuit Fathers of the Neapolitan Province, which he joined in Dec., 1857, being then in the 20th year of his age. His example was followed a year later by one of his brothers, who died a happy death at Havana. While Fr. Carrozzini was yet a postulant at the Novitiate, he was assailed by a violent temptation to give up his resolution and forsake the hallowed place; he battled with it a whole month, but finally conquered it and took the habit. This victory and a subsequent occurrence which we shall mention a little below, made him conceive the tenderest and most loyal affection for the Society. It was remarked by his fellow-novices, especially during his pilgrimage and in the hospital which they attended, that he would invariably choose for himself the most painful and repugnant duties, with such ease and unstudied simplicity, as were always sure to please and edify. He had spent a year in the Juniorate, when in 1860 the revolution broke out in the kingdom of Naples, and, as is always the case, Ours were its first victims; our houses and colleges were closed and the inmates were consequently scattered through several other Provinces of the Society. Fr. Carrozzini was sent to Balaguer, in Spain, with his brother, to pursue the course of philosophy. In the fall of 1863, by order of Superiors they left Balaguer for Porto Rico, by way of the Antilles. Having arrived at Havana, they were compelled to land, as Fr. Carrozzini's brother had been taken dangerously ill, and they put up at the college of the Society in that city. The sick scholastic had reached well nigh the end of his mortal journey; he was aware of it, and rejoiced, while Fr. Carrozzini's countenance betrayed the gloom which had seized upon his mind, and the grief that was preying upon his heart. His brother perceived it and said to him: "Why should you grieve at my approaching end? We have

been praying daily and beseeching God for perseverance in the Society; since, then, He is about to grant it to me, we must rather be cheerful and give way to sentiments of joy." These words, uttered with the earnestness and sincerity of a dying man, produced an impression upon Fr. Carrozzini which remained ever after deeply engraven in his mind, and their unction was never to die away in his soul.

As classes were soon to re-open in Porto Rico, Fr. Carrozzini had to resume his journey, leaving his brother in Havana, where he died but three or four days after. In Porto Rico Fr. Carrozzini spent a year teaching grammar, and four years lecturing on natural sciences; giving at the same time evident proofs of his zeal for the salvation of souls by the persevering care he took of the negroes in the town. Owing to the scanty means for ventilating the room where he was lecturing, he inhaled a great quantity of noxious gas; this brought upon him the heart disease which, a few years later, carried him to the grave.

In 1868 he was called back to Spain to begin the study of theology, in the city of Leon; but hardly had he set foot again in Spain, when the revolution, which had been long brooding over the country, showed the first symptoms of its destructive fury by driving the Society out of the whole of Spain. Fr. Carrozzini arrived just in time to attend the opening lecture, and then—the very day after—to be sent to Laval, where he passed four years in the study of theology. His happy temper, his artless and winning manners, his conversation full of life and humor, all graced and colored by a tint of sincere and unaffected humility, charmed all his fellow-students, so that even long after his departure for America, which occurred in 1873, he was remembered with the greatest pleasure, and frequently formed the subject of their discourses.

After crossing the Atlantic, he passed a year in Frederick, Md., for his third probation, and then started for New Mex-

ico. His zeal here found a large field: suffering and trials of every sort came in his way; privations were his daily bread, the salvation of souls his great object; prayer, and especially the Holy Sacrifice of the Mass, his strength and support.

We have thus, in few words, drawn out his missionary career, for it would take us too long were we to detail in every particular the hardships to which he was subjected, and the straits to which he was often reduced, in his apostolic excursions, and while travelling over those immense plains that separate one town from another in New Mexico and Colorado. Often he set out on a visit to some one of the catholic families that lie scattered over the boundless and wild expanse that stretches from Las Animas to Trinidad, and after having journeyed for miles and miles, he found himself so completely at a loss which way to turn, that he was obliged to pass the night in the open air, without even a drop of water to quench his thirst. On one occasion, as he was driving across a river, his carriage sank so deep in the mud that the horses were unable either to advance or retreat. Happily the Father on perceiving the danger jumped out of the carriage in time and got safely to the bank. As there was no trace of a living creature around to give him help, Fr. Carrozzini turned to the souls in Purgatory; and behold! a man appeared unexpectedly, ready to help him out of the difficulty; and by his assistance he succeeded in saving both carriage and horses. Incidents of this kind were by no means rare with him.

During his stay at Fort Union, one Longmayer called, on some business or other, at the house where Fr. Carrozzini just then happened to be. On seeing Fr. Carrozzini, the person asked him: "Are you the catholic priest of the place?" "I am," answered the Father, "can I do anything for you?" "From what I heard," said the man, "you have

insulted me and my family this morning in your sermon." "Sir," replied the Father, "I have not the pleasure of knowing either you or your family—not even your name." "Yet you have insulted me" replied the other; and thus saying, he dealt him two heavy blows in the face, and gave him two vigorous kicks. "Thank you sir," said the Father; and without another word, he withdrew, offering up all to God. The fact however was soon noised abroad; the catholics of the town were boiling with rage and indignation against the brutal assailant, and took measures to obtain suitable reparation for the scandalous treatment.

Fr. Carrozzini labored much at *San Miguel*, *Las Vegas*, *Las Animas*, and in the towns of *La Junta* and *Pueblo;* but amidst his indefatigable toils and labors he was continually harrassed by his heart disease, which, while he was in Pueblo, became so violent and alarming that it was thought prudent to remove the Father from his mission, and send him to try the milder climate of California. He arrived at Santa Clara, Cal. in the month of June, 1876. There he soon recovered almost entirely, when suddenly he was struck down again, worse than ever. "It was a distressing sight," says an eyewitness, "to see the good Father, seated in a large arm chair, as he could not stay in bed on account of his asthma, with his arms extended, and his mouth wide open, as though he were continually strangling." "His last illness was very trying and painful," writes another eyewitness, "and his sufferings were so acute that he was forced to cry aloud with pain. But he bore all with a wonderful patience. I had the good fortune of remaining with him now and then, and have heard him saying 'Deo gratias,' as the sharps pains would make him writhe. He did not lose the use of his senses until the very last. He suffered much and merited much. One day he called me to him and besought me to tell all the scholastics, in his name, to be faithful to their vocation. 'A man in my position,' said he, 'sees things clearly and in a light quite different from that in

which they appear at other times. Ah! I would exhort them to persevere.—Many of my companions did not persevere!' When he spoke of these, the poor Father wept like a child. He died in Brother B's arms, just as Fr. C. had repeated for the third time, '*Domine, suscipe spiritum meum.*' "

He was in the 39th year of his age and in the 19th of his life in the Society. He was well versed in natural sciences, and had a particular talent for painting. The picture of our holy Father St. Ignatius, which is kept in the recreation room of the Fathers in Woodstock College, as well as several other pictures, is his work. But above all, there shone in him true and genuine humility, joined to such a degree of cheerfulness, that his company was always most agreeable and his correspondence most interesting. He did not value himself at all, yet he was one of the most efficient members of the Mission of New Mexico and Colorado. He labored much, he suffered more, and concealed all from the eyes of men. *May he rest in peace, and may our end be like unto his.*

DESCRIPTION OF THE CEILING

OF

WOODSTOCK COLLEGE LIBRARY.

CENTRAL POINT---THE SUN.

ORBITS.

1. Orbit of Mercury.
2. " " Venus.
3. " " The Earth.
4. " " Mars.
5. Region of the Asteroids.
6. Orbit of Jupiter.
7. " " Saturn.
8. " " Uranus.
9. " " Neptune.

The globes inside of Saturn's orbit are the planets with their magnitudes taken proportionally to that of the Sun, whose disk is represented by the orbit of Saturn.

PLANETS.

10. Mercury.
11. Venus.
12. The Earth and Satellite.
13. Mars.
14. Asteroids.
15. Jupiter and Satellites.
16. Saturn and Satellites.
17. Uranus and Satellites.
18. Neptune and Satellite.

COMETS.

20. Orbit of Encke's Comet.
21. " " Biela's Comet.
22. " " Faye's Comet.
23. " " Halley's Comet.
25. Donati's Comet of 1858.
26. Comet of 1853.
27. Comet of 1843.
28. Comet of 1744.
29. General celestial map, representing the Milky Way and all the stars visible without the assistance of the telescope.
30. Nebulæ.
    I. Orion's Nebula.
    II. The cluster in which, according to Sir William Herschel, is our Solar System.

The other Nebulæ are among those observed by Sir J. Herschel and the Earl of Ross.

On the globes between the orbits of Saturn and Uranus are the Signs of the Zodiac.

ON THE FOUR CORNERS

The terrestrial globe is represented, i. e., at the corner A the Southern, and at the corner B the Northern hemisphere; at the corners C and D the Eastern and Western hemispheres.

LATERALLY

At the central point, between the corners A and B the solar sphere is represented, and, on each side of it, magnified spots and faculæ, as observed by Fr. Secchi and others. On the opposite side, and at the centre between C and D, the

eclipsed Sun is represented, showing the halo and prominences; and on both sides of it are magnified prominences as observed by various astronomers.

ON THE OVALS

At the four corners are geological representations, i. e., at the corner A one represents a glacier, the other the gate of a glacier: at the corner B an iceberg and morenas: at the corner C on one of the ovals a geyser and the opening of the geyser when the jet ceases; on the other oval a submarine volcano: at the last corner the first and second stage of a subæral volcanic eruption.

D. O. M.